ADAMS Tragedie.

Declaring Satans ... iice, and ſubtiltie, mans w... neſſe and miſerie; and ... deliu...rance from

Serpens Diabolus, Salus Chri...us.

LONDON,
Printed by *W.W.* for *Thomas Downe* and *Ephraim Dawſon*, and are to be ſolde at their ſhoppe at the inner Temple gate.
1608.

The difference betweene a mortall body & a dead body.

Adams body before ye fall was mortall that is, subiect to a possibility of dying but now after ye fall, our bodies are soe mortall that they are subiect to a necessity of dying.

God said to Adam where art yu not ignorantly seeking him, but watchfully warning him to looke well where he was seing God was not wth him.

TO THE HONORABLE AND very good Knight Sir *Iohn Egerton.*

THe leaſt Fiſh in the Waters, the leaſt Seed in the Earth, the leaſt Flie in the Aire, and the leaſt Starre in the Firmament. (Honourable and worthie Knight) doe ſhew the glory of GOD, in their ſeuerall kinds; although not ſo great in quantity as do the Whale, the Cedar, the Eagle, and the Sunne: And the meaneſt

member in the body, the Foote, may performe a profitable seruice to the Head; although not so lawdable & worthy as the Hand. The consideration whereof, and the happie experience of your heroicall and most vertuous disposition, who euer haue encouraged a wel meaning minde in euery good and laudable action; maketh mee, although the meanest member in the Ciuill body, both venterous and hardie (in my duetifull loue) to offer a litle Guift, as the Widdowes mite, to your Christian view, and Honourable accept: by whose good approoue-

prooуement, the reproch of preſumption will not be imputed to a well meanyng minde, when as a Chriſtian man being compared to a Tree, whoſe roote is Fayth, the body Holynes, the branches Charitie, the bloſſomes Peace, and the fruite Obedience; is not eſteemed in the ſight of God, or good men, by the quantitie of the ſubſtaunce, but by the quality of the fruite. Wherfore, if your Honour ſhall vouchſafe by the ſunne riſing of your gracious fauour, to nouriſh a tender Grift, now yeelding a ſmall fruit vnto your taſte; and to couer it with your

mercifull wing, from the biting and nipping ſtormes of vncharitable blaſtes: your moſt humble and deuoted protect, ſhal reſt euer bound to offer vp prayers night and day to Almighty God for your Honors eternall felicitie, and for the proſperous and honorable continuance of your noble poſteritie in this world, and their happy enioying of the heauenly blesſinges in the world to come.

Yonr Ho. in all reuerent duety and ſeruice,

I. M.

TO THE READER.

GEntle Reader, *the losse of a Blessing, made* Esau *weepe; and the losse of Children, made* Rachell *mourne: But now behold, not onely a Blessing and Children, but also Parents and Paradise lost together. It is true that* Ioseph *and the* Egiptians *made a great mourning for* Iaakob; *but the lamentation both of* Iew *and* Gentile *should be greater, for the death of* Adam; *who by creation was holy and righteous, the image of God: by deputation, Lord and Commaunder ouer the whole World, the vicegerent of God: by benediction, the Father of all Mankind,* Gen. 50. 10.

kind, the inheritaunce of God: and by inſtitution he was placed in Eden, the Garden of God: and yet the Garden, Inheritance, Dignitie, and Sanctitie, all forfeited and loſt together. Here then is the ſtratageme and inſtrument that effectes this Tragedie: Satan that lyer, that murtherer from the beginning, maligning Adam, and in Adam all mankinde, deuiſed and practiſed how to draw Adam to rebell againſt God. Adam was deceiued by the ſubtiltie of the Diuell, and he did rebell. God was diſpleaſed by the breaking of the Commaundement; Sinne entred, Death preuayled. Wherefore I intreate thee (chriſtian Reader) which art the Child of Adam, to peruſe this Treatiſe with regard; not curiouſly excepting againſt, but graciouſly accepting what a free

Iob.8.44.

Rom.5.12.

free and well meaning minde offereth vnto thee, whereby thou ſhalt ſee thy Fathers and thine owne eſtate, by what meanes yee were loſt: how worthily condempned, how graciouſly redeemed, and how ioyfully receiued. That ſo at all times, and in all places, thou mayſt tremble, and feare, and loue, and honour, and prayſe the Lord thy God. To whoſe infinite mercie, heauenly direction, and fatherly protection, I heartily commit thee, for euer. Luke. 10. 4.

Thine in the Lord,

I. M.

Pſal. 119. 52. 39. I remembred thy iudgments of old, o Lord, & haue been comforted: for thy iudgments are good.

UMI

ADAMS
Tragedie.

ALthough GOD may be knowne in his glorious Workes, to remoue mans excuſe by ignoraunce for not ſeruing him, yet he hath reuealed his will vnto man by his Word; that man might learne to obey, and not to ſinne againſt him: And notwithſtanding that God hath ſuch care for man, yet man hath litle feare of God. As we may ſee and behold in the third Chapter

Chapter of *Geneſis* (beeing the ſubiect & matter of this Booke) wherein is handled and deſcribed, The nature of the *Serpent*, & his queſtion vnto *Eue*, *verſ.1*. *Eues* anſwere vnto it, *verſ.2,3*. The *Serpents* replication vnto *Eue*, *verſ.4.5*. *Eues* conſent to the *Serpents* perſwaſion, *verſ.6*. Her guift vnto her Huſband of the Fruite, and his acceptance, *verſ.6*. The effect of eating the Fruite, *verſ.7*. The inquiſition of God after *Adam* and *Eue* for their tranſgreſsion, *ver.8.9*. Their apprehenſion, *verſ.10,11, 12*. Their arreignement, *ver.13*. Their anſweres, *ve.10*. vnto *13*. Their iudgment, *verſ.14*. to the *20*. And their expulſion out of Paradiſe, *verſ.22,23,24*. A Hiſtorie regiſtred by the Holy Ghoſt, that it might be an inſtruction

ſtruction to all ages to feare to ſinne, and to learne to doe well: the wages of ſinne, being death: but Life and Grace, the guift of God, through Ieſus Chriſt our Lord. *Rom.6.23.*

SECT. 1.

AS touching the nature of the *Serpent*, and his queſtion vnto *Eue*. GOD (in the beginning) *ſaw all that he had made, and loe, it was very good*: and therefore the *Serpent* being a creature of God, in his firſt beeing and nature, was good: and in reaſonable conſtruction, it may ſeeme that it was a creature very pleaſing vnto *Adam*, becauſe it was more ſubtile or wiſe, then any beaſt of the *Gen.1.31.*

the field. And therefore the *Diuell* cunningly to couer his malicious and wicked intent, vseth the *Serpent* as his instrument, to perswade *Adam* and *Eue* vnto sinne. Such is the craftinesse and wilinesse of *Satan* in tempting the children of God, that hee daunceth vnder a Hood, as ashamed of his face; seeming to be an Angell of light, when he is
2. Cor. 11. 14 an Angell of darknesse, and deuiseth how to bring men vnto euerlasting destruction: For, both hee, and all the euill Angels that fell with him from heauen, (which by the sufferance of God, doe dispearse and spread
Reuel. 20. 7, 8, 9, 10. themselues in the Ayre, and vpon the Earth, and vnder the
Ephe. 2. 2. Earth, being continually tormented by the wrath of God) doe in their malice watch and deuise

to

to tempt, hurt, and afflict the Sainctes of God; and to draw them away from God, that they might be partakers of their punishmentes; so great is the enuie of *Satan* and his members, against the felicitie of Gods chosen. But God in his infinite wisedome & iustice, doth turne the burden and bitternes of their malice vpon them selues: and by how much the more they striue against God & his members, by so much the more their cursse is encreased, and God the more glorified by his Children in their preseruation. For hee can slay *Goliah* with his owne Sword, and destroy Death by death, sending Meate out of the Eater, and Sweetnes out of the Strong: for *Satan* bruised *Christ Iesus* heele; but behold, hee hath broken

1. Sam. 17. 51
Hose. 13. 14.
Iudg. 14. 14.
Gen. 3. 15.

broken the *Serpents* head.

And in the queſtion which the *Serpent* made vnto *Eue*, two thinges are to be conſidered. Firſt, whether from the beginning, any earthly Creature, excepting Man, had the reaſon of ſpeaking: which is the powerfull meſſenger of the Minde, diuerſly to deliuer, diſtinguiſh, deuide, & apply to the outward ſenſe, and inward vnderſtanding of an other reaſonable creature, by the inſtrument of the toung, whatſoeuer the minde purpoſeth to doe, or obtaine. Secondly, whether the *Serpent* was the *Diuell*, or whether the *Diuell* was in the *Serpent*? For the firſt, it is moſt true, that no earthly Creature, excepting Man, had euer knowledge or reaſon of

Gen. 1, 25. ſpeaking: For God, who made Man

Man in his owne image, gaue vnto Man onely a toung to ſpeake, & that in three reſpects: The one, to confeſſe him to ſaluation: The other, to bring men to the knowledge of God by edification one of another: And the laſt, to keepe mutuall intercourſe, commerce, and ciuill ſocietie amongeſt men; which God hath ordained for our helpe & comfort, euen in temporall and earthly thinges. As for the Creatures, God gaue them life, motion, and ſenſe, in their ſeuerall kindes, for the ſeruice of Man; but neuer gaue them Diuine knowledge or reaſon, to iudge betweene good and euill; becauſe he made them for Man, and to be at his commaund and pleaſure: But Man, GOD made for him ſelfe, in

Exo.4.11.12
Rom.10.10.
1.Theſ.5.11
Iam.4.13.

Gen.1.24.
2.19.20.

whom he tooke moſt delight; and therefore gaue him a reaſo-
Gen.2.7,8. nable Soule to thinke, ſtudie, and ſpeake of his glory; which no other creature vpon the earth can doe: And as Man con-
Mat.10.32. feſſeth and prayſeth God heere vpon the Earth, ſo will God confeſſe him in Heauen; where he ſhall dwell with him, and his holy Angels for euer.

But it may bee obiected by
Num.22.28 ſome, that *Baalams* Aſſe did ſpeake: which is true. But it is to be vnderſtood, that that was miraculouſly to ſhew the power of God vnto *Baalam*, to ſtay him in his iourney going to *Balack* to curſſe the people of God. For
Mat.19.26. nothing is vnpoſsible vnto
15.31. God, either to make the dumme to ſpeake, the halt to goe, the blinde to ſee, the dead to riſe:

yea,

yea, he is able of Stones & Duſt, to raiſe vp Children vnto *Abraham*. But from the beginning, in the nature and creation of Beaſtes, God gaue them a voyce onely, no ſpeach, and ſenſe, but no vnderſtanding or wiſedome: for that onely is proper vnto Man. So then it was not the *Serpent* that ſpake, but the *Diuell* in the *Serpent*: and ſo was he in the man that was poſſeſſed, and in *Marie Magdalen*, and in the heard of Swine.

Mat. 3. 9.

Pſal. 32. 9.

Mat. 5. 2.
Mar. 16. 9
Math. 5. 12. 13.

And further, in the queſtion of the *Serpent*, two other things are to bee conſidered: *Satans* boldneſſe to tempt, and his ſubtiltie in tempting. Certaine and ſure it is, that there is no time, place, nor perſon; when, where, and whom the *Diuell* will not moſt boldly ſeeke to tempt and

Ioh.8.44. to ouerthrow: for as he is without trueth, ſo he is without ſhame. He will be ſowing of *Mat.13.25.* Tares amongſt the good Seed, whileſt the Husbandman ſleepeth. He will offer himſelfe to *1.Kin.22.* *20.21.* be a lying Spirit in the mouth of *Ahabs* Prophets. He will ſtand *Iob.1.11.* vp to accuſe *Iob*: and moſt boldly aſſay to tempt *Chriſt*. For *Mat.4.1.* the Battayle is ended in Heauen *Reuel.12.7,* betweene *Michaell* and the *vnto 13.* *Dragon*: *Michaell* and his Angels haue preuayled, and there is ioy and ſaluation in Heauen: but the *Diuell* and his Angels are caſt out, and come downe vnto men vpon the Earth, with great furie and wrath, knowing that he hath but a ſhort time. His Armie is great, his Stratagems ſubtile, his Malice fierce, his Weapon death. We muſt therfore

fore awake out of ſleepe, and ſtand vp from the dead, and not to ſpend time, and liſten vnto, or parley with *Satan*, as *Eue* did; but ſpeedily to take the whole Armour of God vnto vs, and enter into fight with *Satan*, ſhouting and lifting vp our voyces loude and couragiouſly againſt him, as *Ioſhua* did his Trumpets before the walles of *Ierico*; that ſo by our Fayth in *Chriſt*, the *Diuell* and his forces might fall, lie flat, and be troden vnder our feete for euer. *Ephes. 5. 14.* *6. 11.* *Ioſhu. 6. 5.*

And touching his ſubtiltie in tempting, he is like vnto *Ioab* in his treacherous killing of *Amaſa*: like vnto *Iael*, who in one hand caryed Milke, and in the other, a Mallet: and like vnto *Iudas*, who gaue a Kiſſe vnto *Chriſt*, ſaying; *All Haile*; and *2. Sam. 20. 9. 10.* *Iudg. 4. 18.* *Mat. 26. 47.*

made a hisse vnto the *Iewes*, beckning vnto thē, *Come, take him; this is hee.* For the *Diuell* neuer reuealeth himselfe at the first, as he is, for feare of discouerie; but creepeth and windeth in, by litle and litle, into the heartes of men: as first, by idle and vaine thoughtes; then by fooliſh, idle, and vaine wordes: and lastly, he draweth them to vile and wicked workes, beeing rocked asleepe in the cradle of Securitie: and then, *Satan* hauing gotten full possession of their heartes and mindes, he discouereth himselfe vnto them as he is. To the fearefull & vnbeleeuing a *Lion*, readie to deuoure: to the simple, a *Serpent* to deceiue: to the cruell, a *Dragon* to set them on fire: to the malitious, a *Scorpion* to teach them to bite: to the proud,

Math. 15. 19
Ephe. 5. 4.
Iam. 1. 15.
1. *Pet.* 5 8.
Reu. 12. 9.
9.
9. 3.

a

a *Lucifer*, to teach them to disdaine: to the couetous, a *Leuiathan* to teach them to oppresse: to the licentious, a *Pampered Horse* to make them neigh after wanton flesh: and to those that be blasphemous and reprobate, a *Basan Bull*, to teach them to bellow and roare out blasphemies and fearefull oathes against the Maiestie of God.

Esay.14.12, 13.
Psal.104.26.
Iere.5.8.
Psal.22.12.

Thus doth the *Diuell* both secretly tempt, and openly animate man to sinne and rebell against God: But to auoyde his snares, and escape his tyrannie, wee must continually pray vnto the Lord for strength, and grace, that wee may not be fearefull, but faythfull; not ignorant, but wise; not cold and without spirituall affection, but zealous to learne his law, and obey his will;

Rom.12.12.
Mat.14.30, 31.
10.16.
Reue.3.16.

Ephe.6,16. will; that wee may bee able (through his power) to withstande, and quench the fierie dartes of our enemie the *Diuel.*

SECT. 2.

AS touching the answere of *Eue* vnto the *Serpent*, two things therein are to be considered: The *Simplicitie* of *Eue*, and her *Sinceritie*. Her *Simplicitie*, because she did not discerne nor suspect the *Serpents* subtiltie: For in the *1. vers.* of the *3.* of *Genesis*, you may read, that the *Serpent* the *Diuell*, did not openly shew his purpose vnto *Eue*, by perswading her in plaine tearmes, You may eate of the Fruite; but made as it were

were a careleſſe queſtion vnto her, ſaying: *Yea, hath God indeed ſayd, Yee ſhall not eate of euerie Tree of the Garden?* Wherein we may ſtill ſee the ſubtiltie of *Satan*, how he compaſſeth and ouercommeth thoſe that are ſimple and thinke no ill. For, firſt he inſinuateth and draweth *Eue* to make a confeſsion of God, and of his Commaundement; and afterwarde perſwadeth her to breake the Commaundement, and to diſobey God; to th'end her puniſhment and condempnation might be the greater: For by how much the more it is for Gods glory, and mans conſolation, ſteadfaſtly in his hart to beleeue in God, and boldly with his mouth to confeſſe him vnto ſaluation, & neuer to deny him: By ſo much the

Gen. 3. 1.

Rom. 10. 9.

the more it is to Mans shame and condemnation, when hee hath once beleeued God, and confessed him; then after, to denie him, and forsake him. And therefore wee must be wise, as well as simple and innocent, and pray for Grace, that we may be able to iudge betweene the spirits, and try whether they be of God or not; that so wee might not yeeld vnto the least temptation, but shut our heartes, and stop our eares thereat; for the *Diuels* motions neuer tende vnto the good of Man, vnles through true obedience & fayth in God, we ioyfully and constantly resist and ouercome them; and so shall God haue the glory, and wee the victorie. For as the Thistle or Thorne in the filde, will not sting or pricke vs, vnlesse

Heb.6.4,5, 6.

Iohn.4.1.

Iam.4.7.

leſſe we wrappe or cloſe them in our handes: no more can the queſtions or temptations of *Satan* hurt our ſoules, vnleſſe wee are willing to harken therevnto, and imbrace it in our hearts. And therefore wee muſt follow the example of *Ioſeph*, to flie from temptations and worldly luſtes, which fight againſt the ſoule: for they are but as a Harlot to entice vs, and as a Snake to ſtinge vs vnto death.

Gen. 39. 10.

And as touching the *Sinceritie* of *Eue*, it plainely appeareth in her true anſwere vnto the *Serpent*, for ſhee neither concealed her owne action, which in obedience ſhee did performe towards God, in eating onely but of the permitted Fruite: neither did ſhee keepe ſecret Gods eſpeciall Commaundement, which was

was his prohibition, that they
Gen. 2.17.9. should *not eate of the tree in the middeſt of the Garden.* Wherby we may note, that we muſt not conceale the trueth, but confeſſe it, euen to the moſt wicked, beeing asked thereof, when as by our anſwere, God is magnified, by confeſsing of him, and declaring his commandement which he hath willed & deliuered vnto vs. And in this *Eue* was to be commended, in which all other the children of God ought to follow her example. But notwithſtanding, in the end, ſhee was more blameable, becauſe after ſhe had confeſſed God, and his commandement, yet ſhee diſobeyed God in breaking of his
Mat. 16.16. Commandement. It was *Peters* caſe, he made a good confeſsion; there was his ſinceritie: but after he

he made a wicked deniall: there was his apoſtacie. It is therfore better to be conſtant & end well, then in the beginning to confeſſe well, and ende ill: for wee muſt not *begin in the ſpirit, and end in the fleſh.* It is better to be a *Conuert* with *Paul*, & ſo to continue, then to be an *Apoſtle* with *Iudas*, and after to fall away for euer: But *Eue* & *Peter*, as they fell away by weakneſſe and diſobedience, ſo vpon their true repentance and fayth in God, they were reſtored by the obedience of *Chriſt*; which was imputed vnto them, and alſo vnto vs, in the loue of GOD the Father through him, from before the foundation of the world.

Mat.26.74.

n

Gal.3.3.

Act.9.6.

Mat.26.48.

Rom.3.22.

Epheſ.1.4.

Sect.

SECT. 3.

AS touching the *Serpentes* Replication vnto *Eue*, two thinges therein are to be considered: The direct oppositiõ of *Satan* against Gods word, in saying, *Yee shall not die at all.* And his colourable argument to approoue his oppositiõ, in these wordes, *But God doth know, that you shall be as Gods.* In the Oppositiõ, is also to be considered two thinges; the Impudencie of *Satan*, and his Malice. His Impudencie, that hee dares oppose against Gods word. His Malice, that he seeketh in as much as in him lieth, to dishonour God, by falsefying of his trueth. In the colou-

colourable argument, is also to be considered two thinges: *Satans* fiction, or feigning of a feare in God, in these wordes: *But God doth know &c.* And his fiction of mans high felicitie, aboue their created estate, in these wordes: *Yee shall bee as Gods, knowing good and euill.*

As touching the Oppositon, *Satan* dealeth against God as a fugitiue Traytor doth against his Prince; who when he seeth that he can not hurt or annoy his Prince by open force, then he worketh by malice in secret places, to defame the Prince, discredite his lawes, and draw away his Subiectes from their obedience. So, the *Diuell* being not able to withstand the Lord, nor daring to appeare in his sight, yet secretly dishonoureth God,

Mat.8.29

God, ſcandalizeth or ſlandereth his word, and ſeeketh to intice and draw away man from his obedience vnto God, impudently ſending foorth blaſphemies againſt God and Heauen, and deceiuing & deluding men with lyes; bewitching them with ſorceries, & blinding them with vanities, that they might fall with him into the pitte of euerlaſting deſtruction.

And whom ſoeuer the vice of *Impudencie* doth poſſeſſe, let them tremble and feare, leaſt it make them, like vnto *Satan*, diſobedient vnto God, and outragious vnto men: For in the Impudent mans heart, Malice lurketh ſecretly, Blaſphemie is in his mouth, Pride appeareth in his eyes, Vnrighteouſneſſe preuayleth in his handes; and he walketh

walketh and vaunteth himselfe in euery wicked and vngodly way: as did *Lamech*, who *would slay a man in his wound, and a young man in his hurt.* *Gen. 4. 23.*

And as concerning *Satans* Malice, it hath a respect, & eye, to two seuerall persons: God, and Man. To God, against his dignitie: To Man, against his felicitie. Hee euer enuied the one, and continually maligned the other; because his pride before his fall, could brooke no superiour; & his miserie since his fall, maketh him repine at the prosperitie of another. But the fruite and end of his Malice, was vtter destruction to him selfe for euer. And so shall it befall vnto all them that eyther seeke of selfe-will and purpose to dishonour God; or to hurt and

Satans malice against God and man

Psal. 7. 16.

ouertrow their breathren. And touching the colourable argument wherein *Satan* fayneth a feare in God, how impudent was the *Diuell* to alleadge it, and *Eue* simple to beleeue it? that God, the Lord of Heauen and of Earth, who by his power hath made, bindeth and looseth all thinges: by his glorie, lighteneth, filleth, and beautifieth all thinges: by his Wisedome ordereth, guydeth, and inricheth all thinges: by his Iustice searcheth, waigheth, and iudgeth all thinges: and by his Mercie continueth, preserueth, and saueth all thinges: that hee this Almighty GOD I say, should stand in feare of any, when as the Angels are his Messengers, the Heauens are his Throne, the Earth is his foote-stoole, the Sea is his Seruant, all

Read Iob from the 37. chap. to the 42.

Read Psal. 104. and the 107.

Creatures

Creatures waite vpon him; the bright ſhyning Sunne is his Hearauld, the Thunder is his Trumpet, the Lightning is his Dart, the Starres are his Hoaſt, the Cloudes are his Chariots, and the Night is his Tent. But woe be to *Satan*, for hee lyeth now trembling, and flat before the Lord; and the wicked flie from before his preſence, deſiring to haue their habitation amongſt the Rockes, crying out vnto the Mountaines and Hilles that they would fall vpon them, and couer them and hide them, (if it were poſsible) from the ſight of God, that they might neuer come to iudgement for their ſinnes: but as they haue contemned God in their life, ſo he will condemne them in their death, neuer to be redeemed, but

Reuel. 6, 15. 16.

tormented with the *Diuell* and his Angels, in Hell fire for euermore.

And as touching *Satans* fiction, or feigning of mans high Felicitie aboue their created estate, he much deceiued, and abused *Eue*: For it is plaine & euident, of what matter man was made; *Of the Dust*: By whom he was made; *by God*: in what maner he was made; *God breathed in his face breath of life: and the Man was a liuing soule*; that is, an Eternall creature, not subiect to death by Creation, but by his disobedient action against God: in what place he was put; not in the wide Field, but in a pleasant *Paradise*, the *Garden of Eden*: what Companion he had; not any creature inferiour to himselfe, but one whom God made and

Mans estate before his fall.

Gen. 2.

vers. 8.

vers. 18.

and tooke out of Man, & therefore called *Woman*, bone of his bone, and fleſh of his fleſh, that there might be a continuall harmonie, and ſimphathy in perfect loue and vnitie betweene them, to their endleſſe comfortes: and ſo God called them *Man & Wife*. This was the eſtate of Man and Woman, happie and moſt excellent: But after their fall, their condition was changed, from peace and glory, to feare and ſhame: from ioy and pleaſure, to ſorrow and labour: and in ſtead of comfort in each other, they greiued and accuſed one an other. *Adam* indeed in his firſt eſtate, was like a greene Oliue tree, fat and fruitfull; but when Sinne and Pride entered into his heart, hee was like a Bramble, enuious and aſpyring:

Gen.2.21. *23.* *verſ.24.*

Mans eſtate after his fall.

Gen.3.7. *16.17.19.* *verſ.12.* *Iudg.9.9.* *verſ.15.*

the Water of life did nouriſh the one, and the Fire of Gods wrath (had not Chriſt quenched it by his Blood) had conſumed the other. For as the man of God beleeued the olde lying Prophet, ſo *Adam* and *Eue* beleeued the old lying *Serpent*; for the which, they were ſlaine by a Lion, but not torne in peeces, but in mercie preſerued for a glorious reſurrection. Thus was Man happie, vnhappie, and againe happie: onely made happie through *Ieſus Chriſt* our Lord. For as the body of the dead man which was caſt into the Sepulchre of *Eliſha*, by touching the bones of *Eliſha*, was reuiued & ſtood vpon his feete: So *Adam* being dead, and ſlaine by that roaring Lion *Satan*, hee was made aliue in *Chriſt*; whom by

1. *Kin.13.11 vnto ver.25.*

2. *Kin.13. 20.21.*

1. *Cor.15.22*

by Fayth in the Promiſe he apprehended and applyed to himſelfe, as his onely Sauiour, by whom wee haue redemption through his blood, euen the forgiueneſſe of ſinnes according to his rich grace and loue, whereby he hath quickned vs, and raiſed vs vp vnto eternall life. And therefore let euery one, by the example of our Parents *Adam* and *Eue*, beware of ſelfe-liking and flattering conceit, which is the wild-fire of *Satan*, to blow vs vp on hie, that we might fall downe into the bottomleſſe pit beneath: for euery one that wil exalt him ſelfe, ſhall be brought low; and he that humbleth him ſelfe, ſhall be exalted.

Ephes. 1. 7. *and 2. 4, 5, 6.*

Selfe-liking dangerous.

Luk. 14. 11.

Sect.

SECT. 4.

AND as touching the *Womans* Conſent to the *Serpents* Perſwaſion, in it are to be conſidered, foure principall thinges. Her Reuolution or pondering vpon the temptation. Her outward Perſpection of the beautie of the Fruite. Her inward Inſpection of the qualitie thereof: And her ſetled Reſolution, to take and eate thereof.

Concerning the Reuolution: As in all naturall & vitall things, no thing is ſodainly perfected, but there muſt be firſt, Conception, then Nutritiō, then Concreſcion, & then Perfection: So in the Spirituall conſent of the minde

No man ſodainly vitious.

to

to acte and performe any thing, there is required, first; a Motion, then Attention, then Perswasion, then Deliberation, then Consent, then Action. And this course was obserued by the tempter the *Diuel*, and by *Eue* the tempted: For *Satan* made the Motion vnto her, saying, *Hath God in deed said, yee shal not eate?* *Gen. 3. 1.* *Eue* listned and gaue eare, aunswering: *If we eate, we die.* Hee *verſ. 3.* replyed, and perswaded: *Ye shal not die;* but if you eate, *Your eyes* *4.* *shall be opened, and yee shall be as* *5.* *Gods, knowing good and euill.* Hereupon she deliberated; and so shee *seeing that the Tree was* *6.* *good for meate*, then she Consented, and Approued what was Perswaded, and after Effected and Acted what shee had Consented vnto; for she *Tooke of the fruite,*

Great danger to liſten to temptations.

fruite, and did eate. Whereby we may ſee the readineſſe of *Satan* to corrupt the minde of Man; and Mans ſimplicitie, to giue attention, his weakneſſe to be perſwaded, his idleneſſe to deliberate, his fooliſhneſſe to conſent, and his wickedneſſe to performe. Wherefore let euery one that is deſirous to ſerue the Lord, and obey his voyce, giue no attention to *Satans* motion, but ſtoppe the eare, though hee charme neuer ſo ſubtilly: For if thou wilt heare his motion, yet heare not his perſwaſion: If he will perſwade, yet keepe it not in minde to deliberate vpon it, leaſt it ouerſway thy Iudgement, and corrupt thy Vnderſtanding. If thou ſhouldeſt deliberate, yet conſent not: for concupiſcence with conſent, in the end

Iam. 1. 14. 15

end, bringeth foorth the action of ſinne, and ſinne bringeth foorth death. And therefore, as in a Towne of warre, all Portes and Paſſages muſt be ſtopped, not onely to reſiſt and keepe out the troupes and ſtrength of the Enimie, but alſo the Scoutes and Spies of the Armie: So euery Chriſtian man, who is in this world at warfare with *Satan*, Sinne, & Death, muſt not onely giue an eye & watch to the apparant and groſſe Sinnes, which are like the *Anakims*, ſtrong and tall, eaſely & a farre off to be diſcerned, but we muſt alſo ſtop the paſſages of *Satans* ſpies & ſcouts; which are, idle Motions, vaine Perſwaſions, carnall Deliberations, & fleſhly Conſent: which if we diſcerne not, and in time preuent, they will ſeaſe vpon, and

A ſimilitude of watchfulneſſe againſt temptations.

Numb. 13. 33. 34.

and catch vs, and lead vs away captiues vnto *Satan*, chayned with the ſtrong fetters of ſinne, to be ledde vnto eternall death: And therefore ſo ſoone as wee feele and perceiue in our ſelues any idle Motions, rebelling againſt Gods Spirit and Word, let vs not by any meanes conſult and deliberate therevpon, without calling to God, for his eſpeciall grace to giue vs ſtrength and iudgment, that we may be able to confute, repell, and reſiſt the ſame.

And concerning *Eues* perſpection, or beholding of the outward beautie of the Fruite, two thinges therein are to be conſidered: the Precurrencie or Forming of the outward ſenſe to like, and the Concurrencie or Conſent of the inward affection to

to imbrace. God in the finiſhing of his works, *Saw all that he had made, and loe, it was very good*: And in the diſpoſing of his Creatures, when he preſented them vnto man, man did ſee that they were *very glorious*. And as God made the *Eare* an inſtrument to conueigh Fayth into the Heart, ſo he made the *Eye* an inſtrument to conueigh prayſes into the Mouth. But as *Nahaſh* the *Ammonite* did ayme at the right eyes of the men of *Iabeſh Gilead* to thruſt them out, thereby to bring a ſhame vpon *Iſrael*; So *Satan* picketh at this excellent inſtrument the Eye of man, to blind & corrupt the ſight thereof, to make it to diſhonor God, by conueighing an vnlawfull deſire into the heart of *Eue*, to bring a ſhame vpon her, and her poſte-

Gen. 1. 31.

Pſal. 8. 1.

Rom. 10. 14, 17.

Pſal. 8. 3.

1. Sam. 11. 2.

Satan aymeth at the principall part, the eye, to deſtroy it.

The outward senses are the vshers vnto sinne.

posteritie. Wherefore the outward senses are as Vshers and forerunners to make way vnto the minde, that it might embrace and giue consent vnto what the

Gen. 3. 6.

senſe and body liketh: For the *Eye* tooke delight in the beauty of the fruite, and the Heart gáue consent, that the Hand as seruant to the Eye might take it; the Mouth as taster to the Stomack, might eate it; and the Feete as Pages to the Belly, might fetch it: So that it seemeth, the Feete will run, the Hand will reach, the Mouth will taste, the Stomacke will receiue, and all what the Eye liketh. Such a predominant senſe and part is the Eye, that it commaundeth all the partes of the body: yea, it corrupteth and dulleth the faculties of the Soule; for the wandering

The Eye a predominant senſe.

of

of the Eye, carrieth away the Eare from hearing of the word of God; which is the foode of the Soule. The Eye beholding the *Beautie of an Idoll*, perſwadeth the Minde to commit Idolatrie. The Eye *looking vpon a Woman*, cauſeth the Heart to luſt, and to commit Adulterie. *The Sonnes of God ſeeing the Daughters of Men that they were faire, tooke them Wiues of all that they liked.* *Achan* ſeeing the *Babiloniſh garment, the Siluer and the Gold, lie glittering amongſt the ſpoyle*, coueted it, and hidde them in his Tent. *Herod* gazing vpon the *dauncing Damſell*, made him vow *Iohn Baptiſts* death. Therefore we ought to remember the leſſon of our Sauiour *Chriſt*, who teacheth vs, *If thine Eye cauſeth thee to offend, plucke*

Deut.7.25. 26.

Mat.5.28.

Gen.6.2.

Ioſhu.7.21.

Mat.14.6.

Mat.5.29.

plucke it out, and caſt it from thee:
Matth. 6. 22. 23. *for, the light of the body is the eye: If the light then that is in thee be darkneſſe, how great is that darkneſſe?* It is better for thee to goe with one eye into the kingdome of Heauen, then hauing two eyes, to be caſt into Hell fire for euermore. But if the eye be holy and vpright, then is it compared vnto *Iudgement*, to *Obedience*, *Humilitie*, *Chaſtitie*, *Pitty*, *Fayth*, *Hope*, and *Loue*. And *Eue* abuſing her Eye, yeelded vnto ſinne, and coueted the forbidden Fruite.

Prou. 4. 25. Pſal. 123. 2. and 131. 1. Iob. 31. 1. and 19. 20. Heb. 12. 1, 2, 3.

And concerning *Eues* Inſpection, or Conſideration of the inwarde qualitie of the Fruite. Certaine it is, after the Eye was delighted with the Beautie, and the Stomacke longed after the meate of the Fruite; then was the

the Minde vpon Fleshly counsaile, and Debate perswaded, that it was to be desired to get knowledge and dignitie. Such is the policie and subtiltie of *Satan* to deceiue the Minde, to draw it to consent and agree to sinne, vnder colour and shew of some good, moued & proposed vnto it: And therefore the Adulterer continueth in his sinne, saying, It is Phificall: the Couetous in his sinne, saying, It is Frugall: the Ambitious in his sinne, saying, It is Honourable: the Proude fashioned in his sinne, saying, It is comely: the Drunkard in his sinne, saying, It is brotherly Fellowship: & the Swearer in his sinne, saying, It is Trueth. But, *Woe be vnto them that speake good of euill, and euill of good; which put darknes for light,*

Euery sinne will haue a colour of some good in it.

Esa. 5. 20.

light, and light for darknes; that put bitter for ſweete, and ſweete for bitter: for ſinne, may make an excuſe to the ſinner, & blind his eyes with ſome ſhew of goodneſſe in the ſinne, that hee ſhall not ſee his fault; but it can not ſo excuſe him before God, and blinde his ſight, who will iudge and condemne him for his ſinne. For as the Bird that is taken in the Snare, or the Fiſh in the Nette, the more they ſtriue to get foorth by their owne ſtrength, the more they are fettered and entangled: So Man, when his outwarde ſenſes and partes are taken and ſnared by ſinne, the more he ſtriueth to make paſſage from ſinne by the ſtrength of reaſon, and perſwaſion of his owne hart, the more he is intangled in the ſnare of ſinne,

A ſimilitude againſt fleſhly and carnall defence of ſinne.

ſinne, and in danger neuer to get foorth. For thinkeſt thou, (ô fooliſh man) that thy Reaſon ſhall ouerrule and defeat Gods Law? Or ſhall thy flattering and ſmooth Interpretation of ſinne, free thee from Gods Iudgments denounced againſt ſinne? Nay, it ſhall not helpe thee: for could this haue ſerued the turne, our Parents had not been caſt out of *Paradiſe*: For what better colour or excuſe to couer their ſinne, then, *Deſire of knowledge?* *Gen. 3. 6.* the onely ioy and felicitie of the Minde. *Saul* had not been remooued from his Kingdome; *1. Sam. 15. 9 vnto ver. 29.* for what better colour or excuſe, then Pitty and Mercy toward *Agag*, a diſtreſſed and captiue King, and *Sauls* pretended care to preſerue the beſt Cattell for Sacrifice? What better

colour could it haue, then Religion? and yet for all this, *Sauls*
2.Sam.6.6.7 sin was not done away. *Vzzahs* Zeale, could not excuse his Presumption: nor the Simplicitie of
1.king.13.8. the *Man of God*, excuse his Dis-
Luk.12.18.9 obedience. The *Rich mans* Content, could not exempt his life
Act.5.1. from Graue: nor *Ananias* and
vnto vers.12. his wiues Care, to saue somewhat for their Familie, excuse their Impietie, who lyed not vnto Men, but vnto God. For so pure, so iust, so holy, so righteous, so mighty, so powerfull is the Law, and Word of GOD, that the breakers and contemners thereof, shall not go vnpunished; no, not the deare Children of God: And therefore, *If*
1.Pet.4.17. 18. *iudgement* (for sinne) *begin at the house of God, where shall the wicked and vngodly appeare? Be not*
Gal.6.7. *deceiued, God is not mocked, whatsoeuer a man sowes, that shall he reape.* Yea, the Lord himselfe, who is the Iudge of all the earth, hath sworne, that *he will not spare the wicked, but will visit their sinnes vpon them.* Exod.32.34. Psal.89.32. Amos.3.2. Ezek.18.4. Rom.2.6. Reuel.20.12. Mat.16.27. Psal.62.12. Prou.24.12. Iob.34.11. Ier.17.10. Psal.28.4. Ecclesiast.16.12. Ezek.33.20. Rom.2.5. Reuel.22.12. Mat.25.31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. Psal.50.3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. Psal.96.13. Psal.98.9. Psal.9.8. Psal.75.7. Psal.82.8. Psal.94.2. Psal.7.11. Psal.7.12. Psal.7.13. Psal.7.14. Psal.7.15. Psal.7.16. Psal.7.17. Psal.7.18. Psal.7.19. Psal.7.20. Psal.7.21. Psal.7.22. Psal.7.23. Psal.7.24. Psal.7.25. Psal.7.26. Psal.7.27. Psal.7.28. Psal.7.29. Psal.7.30. Psal.7.31. Psal.7.32. Psal.7.33. Psal.7.34. Psal.7.35. Psal.7.36. Psal.7.37. Psal.7.38. Psal.7.39. Psal.7.40. Psal.7.41. Psal.7.42. Psal.7.43. Psal.7.44. Psal.7.45. Psal.7.46. Psal.7.47. Psal.7.48. Psal.7.49. Psal.7.50. Psal.7.51. Psal.7.52. Psal.7.53. Psal.7.54. Psal.7.55. Psal.7.56. Psal.7.57. Psal.7.58. Psal.7.59. Psal.7.60. Psal.7.61. Psal.7.62. Psal.7.63. Psal.7.64. Psal.7.65. Psal.7.66. Psal.7.67. Psal.7.68. Psal.7.69. Psal.7.70. Psal.7.71. Psal.7.72. Psal.7.73. Psal.7.74. Psal.7.75. Psal.7.76. Psal.7.77. Psal.7.78. Psal.7.79. Psal.7.80. Psal.7.81. Psal.7.82. Psal.7.83. Psal.7.84. Psal.7.85. Psal.7.86. Psal.7.87. Psal.7.88. Psal.7.89. Psal.7.90. Psal.7.91. Psal.7.92. Psal.7.93. Psal.7.94. Psal.7.95. Psal.7.96. Psal.7.97. Psal.7.98. Psal.7.99. Psal.7.100. Psal.7.101. Psal.7.102. Psal.7.103. Psal.7.104. Psal.7.105. Psal.7.106. Psal.7.107. Psal.7.108. Psal.7.109. Psal.7.110. Psal.7.111. Psal.7.112. Psal.7.113. Psal.7.114. Psal.7.115. Psal.7.116. Psal.7.117. Psal.7.118. Psal.7.119. Psal.7.120. Psal.7.121. Psal.7.122. Psal.7.123. Psal.7.124. Psal.7.125. Psal.7.126. Psal.7.127. Psal.7.128. Psal.7.129. Psal.7.130. Psal.7.131. Psal.7.132. Psal.7.133. Psal.7.134. Psal.7.135. Psal.7.136. Psal.7.137. Psal.7.138. Psal.7.139. Psal.7.140. Psal.7.141. Psal.7.142. Psal.7.143. Psal.7.144. Psal.7.145. Psal.7.146. Psal.7.147. Psal.7.148. Psal.7.149. Psal.7.150. Psal.7.151. Psal.7.152. Psal.7.153. Psal.7.154. Psal.7.155. Psal.7.156. Psal.7.157. Psal.7.158. Psal.7.159. Psal.7.160. Psal.7.161. Psal.7.162. Psal.7.163. Psal.7.164. Psal.7.165. Psal.7.166. Psal.7.167. Psal.7.168. Psal.7.169. Psal.7.170. Psal.7.171. Psal.7.172. Psal.7.173. Psal.7.174. Psal.7.175. Psal.7.176. Psal.7.177. Psal.7.178. Psal.7.179. Psal.7.180. Psal.7.181. Psal.7.182. Psal.7.183. Psal.7.184. Psal.7.185. Psal.7.186. Psal.7.187. Psal.7.188. Psal.7.189. Psal.7.190. Psal.7.191. Psal.7.192. Psal.7.193. Psal.7.194. Psal.7.195. Psal.7.196. Psal.7.197. Psal.7.198. Psal.7.199. Psal.7.200. Psal.7.201. Psal.7.202. Psal.7.203. Psal.7.204. Psal.7.205. Psal.7.206. Psal.7.207. Psal.7.208. Psal.7.209. Psal.7.210. Psal.7.211. Psal.7.212. Psal.7.213. Psal.7.214. Psal.7.215. Psal.7.216. Psal.7.217. Psal.7.218. Psal.7.219. Psal.7.220. Psal.7.221. Psal.7.222. Psal.7.223. Psal.7.224. Psal.7.225. Psal.7.226. Psal.7.227. Psal.7.228. Psal.7.229. Psal.7.230. Psal.7.231. Psal.7.232. Psal.7.233. Psal.7.234. Psal.7.235. Psal.7.236. Psal.7.237. Psal.7.238. Psal.7.239. Psal.7.240. Psal.7.241. Psal.7.242. Psal.7.243. Psal.7.244. Psal.7.245. Psal.7.246. Psal.7.247. Psal.7.248. Psal.7.249. Psal.7.250. Psal.7.251. Psal.7.252. Psal.7.253. Psal.7.254. Psal.7.255. Psal.7.256. Psal.7.257. Psal.7.258. Psal.7.259. Psal.7.260. Psal.7.261. Psal.7.262. Psal.7.263. Psal.7.264. Psal.7.265. Psal.7.266. Psal.7.267. Psal.7.268. Psal.7.269. Psal.7.270. Psal.7.271. Psal.7.272. Psal.7.273. Psal.7.274. Psal.7.275. Psal.7.276. Psal.7.277. Psal.7.278. Psal.7.279. Psal.7.280. Psal.7.281. Psal.7.282. Psal.7.283. Psal.7.284. Psal.7.285. Psal.7.286. Psal.7.287. Psal.7.288. Psal.7.289. Psal.7.290. Psal.7.291. Psal.7.292. Psal.7.293. Psal.7.294. Psal.7.295. Psal.7.296. Psal.7.297. Psal.7.298. Psal.7.299. Psal.7.300. Psal.7.301. Psal.7.302. Psal.7.303. Psal.7.304. Psal.7.305. Psal.7.306. Psal.7.307. Psal.7.308. Psal.7.309. Psal.7.310. Psal.7.311. Psal.7.312. Psal.7.313. Psal.7.314. Psal.7.315. Psal.7.316. Psal.7.317. Psal.7.318. Psal.7.319. Psal.7.320. Psal.7.321. Psal.7.322. Psal.7.323. Psal.7.324. Psal.7.325. Psal.7.326. Psal.7.327. Psal.7.328. Psal.7.329. Psal.7.330. Psal.7.331. Psal.7.332. Psal.7.333. Psal.7.334. Psal.7.335. Psal.7.336. Psal.7.337. Psal.7.338. Psal.7.339. Psal.7.340. Psal.7.341. Psal.7.342. Psal.7.343. Psal.7.344. Psal.7.345. Psal.7.346. Psal.7.347. Psal.7.348. Psal.7.349. Psal.7.350. Psal.7.351. Psal.7.352. Psal.7.353. Psal.7.354. Psal.7.355. Psal.7.356. Psal.7.357. Psal.7.358. Psal.7.359. Psal.7.360. Psal.7.361. Psal.7.362. Psal.7.363. Psal.7.364. Psal.7.365. Psal.7.366. Psal.7.367. Psal.7.368. Psal.7.369. Psal.7.370. Psal.7.371. Psal.7.372. Psal.7.373. Psal.7.374. Psal.7.375. Psal.7.376. Psal.7.377. Psal.7.378. Psal.7.379. Psal.7.380. Psal.7.381. Psal.7.382. Psal.7.383. Psal.7.384. Psal.7.385. Psal.7.386. Psal.7.387. Psal.7.388. Psal.7.389. Psal.7.390. Psal.7.391. Psal.7.392. Psal.7.393. Psal.7.394. Psal.7.395. Psal.7.396. Psal.7.397. Psal.7.398. Psal.7.399. Psal.7.400. Psal.7.401. Psal.7.402. Psal.7.403. Psal.7.404. Psal.7.405. Psal.7.406. Psal.7.407. Psal.7.408. Psal.7.409. Psal.7.410. Psal.7.411. Psal.7.412. Psal.7.413. Psal.7.414. Psal.7.415. Psal.7.416. Psal.7.417. Psal.7.418. Psal.7.419. Psal.7.420. Psal.7.421. Psal.7.422. Psal.7.423. Psal.7.424. Psal.7.425. Psal.7.426. Psal.7.427. Psal.7.428. Psal.7.429. Psal.7.430. Psal.7.431. Psal.7.432. Psal.7.433. Psal.7.434. Psal.7.435. Psal.7.436. Psal.7.437. Psal.7.438. Psal.7.439. Psal.7.440. Psal.7.441. Psal.7.442. Psal.7.443. Psal.7.444. Psal.7.445. Psal.7.446. Psal.7.447. Psal.7.448. Psal.7.449. Psal.7.450. Psal.7.451. Psal.7.452. Psal.7.453. Psal.7.454. Psal.7.455. Psal.7.456. Psal.7.457. Psal.7.458. Psal.7.459. Psal.7.460. Psal.7.461. Psal.7.462. Psal.7.463. Psal.7.464. Psal.7.465. Psal.7.466. Psal.7.467. Psal.7.468. Psal.7.469. Psal.7.470. Psal.7.471. Psal.7.472. Psal.7.473. Psal.7.474. Psal.7.475. Psal.7.476. Psal.7.477. Psal.7.478. Psal.7.479. Psal.7.480. Psal.7.481. Psal.7.482. Psal.7.483. Psal.7.484. Psal.7.485. Psal.7.486. Psal.7.487. Psal.7.488. Psal.7.489. Psal.7.490. Psal.7.491. Psal.7.492. Psal.7.493. Psal.7.494. Psal.7.495. Psal.7.496. Psal.7.497. Psal.7.498. Psal.7.499. Psal.7.500. Psal.7.501. Psal.7.502. Psal.7.503. Psal.7.504. Psal.7.505. Psal.7.506. Psal.7.507. Psal.7.508. Psal.7.509. Psal.7.510. Psal.7.511. Psal.7.512. Psal.7.513. Psal.7.514. Psal.7.515. Psal.7.516. Psal.7.517. Psal.7.518. Psal.7.519. Psal.7.520. Psal.7.521. Psal.7.522. Psal.7.523. Psal.7.524. Psal.7.525. Psal.7.526. Psal.7.527. Psal.7.528. Psal.7.529. Psal.7.530. Psal.7.531. Psal.7.532. Psal.7.533. Psal.7.534. Psal.7.535. Psal.7.536. Psal.7.537. Psal.7.538. Psal.7.539. Psal.7.540. Psal.7.541. Psal.7.542. Psal.7.543. Psal.7.544. Psal.7.545. Psal.7.546. Psal.7.547. Psal.7.548. Psal.7.549. Psal.7.550. Psal.7.551. Psal.7.552. Psal.7.553. Psal.7.554. Psal.7.555. Psal.7.556. Psal.7.557. Psal.7.558. Psal.7.559. Psal.7.560. Psal.7.561. Psal.7.562. Psal.7.563. Psal.7.564. Psal.7.565. Psal.7.566. Psal.7.567. Psal.7.568. Psal.7.569. Psal.7.570. Psal.7.571. Psal.7.572. Psal.7.573. Psal.7.574. Psal.7.575. Psal.7.576. Psal.7.577. Psal.7.578. Psal.7.579. Psal.7.580. Psal.7.581. Psal.7.582. Psal.7.583. Psal.7.584. Psal.7.585. Psal.7.586. Psal.7.587. Psal.7.588. Psal.7.589. Psal.7.590. Psal.7.591. Psal.7.592. Psal.7.593. Psal.7.594. Psal.7.595. Psal.7.596. Psal.7.597. Psal.7.598. Psal.7.599. Psal.7.600. Psal.7.601. Psal.7.602. Psal.7.603. Psal.7.604. Psal.7.605. Psal.7.606. Psal.7.607. Psal.7.608. Psal.7.609. Psal.7.610. Psal.7.611. Psal.7.612. Psal.7.613. Psal.7.614. Psal.7.615. Psal.7.616. Psal.7.617. Psal.7.618. Psal.7.619. Psal.7.620. Psal.7.621. Psal.7.622. Psal.7.623. Psal.7.624. Psal.7.625. Psal.7.626. Psal.7.627. Psal.7.628. Psal.7.629. Psal.7.630. Psal.7.631. Psal.7.632. Psal.7.633. Psal.7.634. Psal.7.635. Psal.7.636. Psal.7.637. Psal.7.638. Psal.7.639. Psal.7.640. Psal.7.641. Psal.7.642. Psal.7.643. Psal.7.644. Psal.7.645. Psal.7.646. Psal.7.647. Psal.7.648. Psal.7.649. Psal.7.650. Psal.7.651. Psal.7.652. Psal.7.653. Psal.7.654. Psal.7.655. Psal.7.656. Psal.7.657. Psal.7.658. Psal.7.659. Psal.7.660. Psal.7.661. Psal.7.662. Psal.7.663. Psal.7.664. Psal.7.665. Psal.7.666. Psal.7.667. Psal.7.668. Psal.7.669. Psal.7.670. Psal.7.671. Psal.7.672. Psal.7.673. Psal.7.674. Psal.7.675. Psal.7.676. Psal.7.677. Psal.7.678. Psal.7.679. Psal.7.680. Psal.7.681. Psal.7.682. Psal.7.683. Psal.7.684. Psal.7.685. Psal.7.686. Psal.7.687. Psal.7.688. Psal.7.689. Psal.7.690. Psal.7.691. Psal.7.692. Psal.7.693. Psal.7.694. Psal.7.695. Psal.7.696. Psal.7.697. Psal.7.698. Psal.7.699. Psal.7.700. Psal.7.701. Psal.7.702. Psal.7.703. Psal.7.704. Psal.7.705. Psal.7.706. Psal.7.707. Psal.7.708. Psal.7.709. Psal.7.710. Psal.7.711. Psal.7.712. Psal.7.713. Psal.7.714. Psal.7.715. Psal.7.716. Psal.7.717. Psal.7.718. Psal.7.719. Psal.7.720. Psal.7.721. Psal.7.722. Psal.7.723. Psal.7.724. Psal.7.725. Psal.7.726. Psal.7.727. Psal.7.728. Psal.7.729. Psal.7.730. Psal.7.731. Psal.7.732. Psal.7.733. Psal.7.734. Psal.7.735. Psal.7.736. Psal.7.737. Psal.7.738. Psal.7.739. Psal.7.740. Psal.7.741. Psal.7.742. Psal.7.743. Psal.7.744. Psal.7.745. Psal.7.746. Psal.7.747. Psal.7.748. Psal.7.749. Psal.7.750. Psal.7.751. Psal.7.752. Psal.7.753. Psal.7.754. Psal.7.755. Psal.7.756. Psal.7.757. Psal.7.758. Psal.7.759. Psal.7.760. Psal.7.761. Psal.7.762. Psal.7.763. Psal.7.764. Psal.7.765. Psal.7.766. Psal.7.767. Psal.7.768. Psal.7.769. Psal.7.770. Psal.7.771. Psal.7.772. Psal.7.773. Psal.7.774. Psal.7.775. Psal.7.776. Psal.7.777. Psal.7.778. Psal.7.779. Psal.7.780. Psal.7.781. Psal.7.782. Psal.7.783. Psal.7.784. Psal.7.785. Psal.7.786. Psal.7.787. Psal.7.788. Psal.7.789. Psal.7.790. Psal.7.791. Psal.7.792. Psal.7.793. Psal.7.794. Psal.7.795. Psal.7.796. Psal.7.797. Psal.7.798. Psal.7.799. Psal.7.800. Psal.7.801. Psal.7.802. Psal.7.803. Psal.7.804. Psal.7.805. Psal.7.806. Psal.7.807. Psal.7.808. Psal.7.809. Psal.7.810. Psal.7.811. Psal.7.812. Psal.7.813. Psal.7.814. Psal.7.815. Psal.7.816. Psal.7.817. Psal.7.818. Psal.7.819. Psal.7.820. Psal.7.821. Psal.7.822. Psal.7.823. Psal.7.824. Psal.7.825. Psal.7.826. Psal.7.827. Psal.7.828. Psal.7.829. Psal.7.830. Psal.7.831. Psal.7.832. Psal.7.833. Psal.7.834. Psal.7.835. Psal.7.836. Psal.7.837. Psal.7.838. Psal.7.839. Psal.7.840. Psal.7.841. Psal.7.842. Psal.7.843. Psal.7.844. Psal.7.845. Psal.7.846. Psal.7.847. Psal.7.848. Psal.7.849. Psal.7.850. Psal.7.851. Psal.7.852. Psal.7.853. Psal.7.854. Psal.7.855. Psal.7.856. Psal.7.857. Psal.7.858. Psal.7.859. Psal.7.860. Psal.7.861. Psal.7.862. Psal.7.863. Psal.7.864. Psal.7.865. Psal.7.866. Psal.7.867. Psal.7.868. Psal.7.869. Psal.7.870. Psal.7.871. Psal.7.872. Psal.7.873. Psal.7.874. Psal.7.875. Psal.7.876. Psal.7.877. Psal.7.878. Psal.7.879. Psal.7.880. Psal.7.881. Psal.7.882. Psal.7.883. Psal.7.884. Psal.7.885. Psal.7.886. Psal.7.887. Psal.7.888. Psal.7.889. Psal.7.890. Psal.7.891. Psal.7.892. Psal.7.893. Psal.7.894. Psal.7.895. Psal.7.896. Psal.7.897. Psal.7.898. Psal.7.899. Psal.7.900. Psal.7.901. Psal.7.902. Psal.7.903. Psal.7.904. Psal.7.905. Psal.7.906. Psal.7.907. Psal.7.908. Psal.7.909. Psal.7.910. Psal.7.911. Psal.7.912. Psal.7.913. Psal.7.914. Psal.7.915. Psal.7.916. Psal.7.917. Psal.7.918. Psal.7.919. Psal.7.920. Psal.7.921. Psal.7.922. Psal.7.923. Psal.7.924. Psal.7.925. Psal.7.926. Psal.7.927. Psal.7.928. Psal.7.929. Psal.7.930. Psal.7.931. Psal.7.932. Psal.7.933. Psal.7.934. Psal.7.935. Psal.7.936. Psal.7.937. Psal.7.938. Psal.7.939. Psal.7.940. Psal.7.941. Psal.7.942. Psal.7.943. Psal.7.944. Psal.7.945. Psal.7.946. Psal.7.947. Psal.7.948. Psal.7.949. Psal.7.950. Psal.7.951. Psal.7.952. Psal.7.953. Psal.7.954. Psal.7.955. Psal.7.956. Psal.7.957. Psal.7.958. Psal.7.959. Psal.7.960. Psal.7.961. Psal.7.962. Psal.7.963. Psal.7.964. Psal.7.965. Psal.7.966. Psal.7.967. Psal.7.968. Psal.7.969. Psal.7.970. Psal.7.971. Psal.7.972. Psal.7.973. Psal.7.974. Psal.7.975. Psal.7.976. Psal.7.977. Psal.7.978. Psal.7.979. Psal.7.980. Psal.7.981. Psal.7.982. Psal.7.983. Psal.7.984. Psal.7.985. Psal.7.986. Psal.7.987. Psal.7.988. Psal.7.989. Psal.7.990. Psal.7.991. Psal.7.992. Psal.7.993. Psal.7.994. Psal.7.995. Psal.7.996. Psal.7.997. Psal.7.998. Psal.7.999. Psal.7.1000.

deceiued: God is not mocked. His word is *Trueth* and *Amen*, for euer. *Be not ouercome of euill, but ouercome euil with goodneſſe*: for, *Bleſſed are they, that keepe and doe the Commandements of the Lord, that their right may be in the tree of Life, and may enter in through the gates into the holy Citie* (heauenly Ieruſalem:) *for without ſhall be Dogges* (ſuch as are enuious) *and enchaunters,* (ſuch as are deceiuers,) *and whoremongers, and murtherers, and idolaters, and whoſoeuer loueth and maketh lyes.*

2. Cor. 1. 20. Rom. 12. 21. Reue. 22. 14. verſ. 15.

And concerning *Eues* ſetled Reſolution or Determination to *Take and eate* the Fruite: It may be ſayd, that as *Gideons* Souldiers when he went againſt the *Midianites*, were knowne to be reſolute & not feareful, by

Iudg. 7. 5.

lapping of water with their tongues: So *Eue* was knowne to be resolute and not fearefull, to breake the Commandement of God, by taking with the hand, and tasting with the mouth, of the forbidden Fruite. And as the plentifull store of Weapons for Warre, pleasure not the Captaine, without men to weare them: so the readinesse of the Senses vnto sinne pleasure not *Satan*, without the Heart to imbrace them. And like as the Bodie is dead without the Soule, so Sinne is dead without the Heart: for the Senses may be entised, and Lust may be conceiued; but it is the Consent and Resolution of the Heart, that bringeth foorth Sinne, & giueth strength & courage to the members of the body, to finish and per-

A similitude that sinne is dead and of no force, vnles the heart consent,

performe it, to *bring forth death*. Therefore in this reſolution of *Eue*, both the Captaine and the Souldiers, the ſoule & the members of the Body did all march forward with one conſent, and reſolued without all feare, to take and eate of the fruite of the Tree: Euen as *Dauid* and *Abiſhaj* went boldly without all feare into the Hoaſt of *Saul*, and tooke away his Speare and Pot of water which were ſtanding by his head: for it is moſt certaine, if once the Soule longeth and thirſteth for ſinne, the members of the body are ſet on fire, & without al feare will aduenter to ſatisfie her deſire; euen as the Seruants of *Dauid* when he longed for Water out of the Well of *Bethlem*, they preſently ranne and brake into the Hoaſt of the

Iam. 1. 15.

1. Sam. 26. 6, 7.

note

1. Chro. 11. 17, 18.

Philiſtims, and drew, and tooke, & brought it vnto him. Wherfore, although the Senſes being drawne and entiſed vnto ſinne, are ſtrong allurers and flatterers of the Soule, to giue and graunt her conſent; becauſe without it they can doe nothing, no more then the Members without the Head: yet the Soule imbracing Sinne, ſhe can without the conſent of the Senſes, commaunde the Body: For ſhe is (being once wicked, & reſolued vnto ſinne) ſtrong and tyranous, like the *Legion*, which will not ſuffer the body to reſt neither night nor day, but will diſtract, trouble, and torment it, and all the partes thereof, vntill it obey her will, to runne headlong with her into the lake of eternall deſtruction.

Mark. 5. 2. vnto 14.

Thus

Thus we ſee the Reſolution of *Eue*, and the cauſe thereof: her Senſes entiſing, & her Soule conſenting, to take and eate of the forbidden Fruite. But let vs beware by her example, not to be ſo forward in euills but to be onely reſolute in that which is good: and in it, to *Stand faſt*; and for it, to fight a good fight: and ſo to continue ſteadfaſt and faythfull vnto the end, that wee may be ſaued. 1. *Cor.* 16. 13.

SECT. 5.

AS touching the Womans *Guift* to her Husbande; and his *Acceptance*: Two thinges therein are to be conſidered; *Eues* ſimple *Intent*, and *Adams* ſimple *Conſent*: the one

Eues loue in true simplicitie vnto her husband.

one in offering, the other in taking the Fruite. *Eue* in deed perswaded her Husband to take and eate the Fruite, and that for loue to him; because shee thought, that *Adam* should haue been made more happy, and not vnhappy, by it. And although her sinne in yeelding to the perswasion of the *Serpent*, can not be excused; yet in giuing it to her husband, out of the aboundance of her loue to him, she can not so greatly be condemned: for shee so loued him, as shee loued her selfe; and therefore would not receiue a benefite by her selfe alone (had it been a benefite) but she would make *Adam* her husband partaker of it. And the *Diuell* in his malice, sought the destruction both of *Eue* & *Adam*, because they were both the good

good creatures and image of God, and beloued of God: but he came firſt vnto *Eue* to tempt her, both becauſe he knew that ſhe was inferiour vnto *Adam*, in iudgment and knowledge, and therefore not ſo well able to reſiſt & confute his temptations; as alſo becauſe *Eue* was moſt amiable & louely in the heart and eyes of *Adam*, becauſe of the ioy and comfort that hee receiued from her: and therefore the *Diuel* thought that if he could perſwade *Eue*, ſo great was the affection and loue from *Eue* to *Adam*, and from *Adam* to her, that it were impoſsible that either of them ſhould contradict one another, in any requeſt or offer that they made, they were ſo ſimple, louing, and faythfull in each others ſight. And therefore

fore vnder colour of good, how easily might *Eue*, nay *Adam* him selfe bee deceiued with euill? But neither this simple intent, nor simple consent of our fore-parents, can remoue & abolish the curse for their sinne. For to euery man and woman, be they either wise or simple, learned or ignoraunt, rich or poore, young or old: the *Wages* & reward *of sinne, is death*. For not onely Man, but euery sensible Creature, by instinct of nature, haue a sense of things which are good or hurtfull vnto them; for the one, they imbrace as their apparant good; and the other, they fly from, as their apparant euill. How then can Man, who is the image of God, hauing a reasonable soule, indued with knowledge in generall, and a commaun-

Simplicitie is no excuse for sinne.

Rom. 6. 23.

maundement giuen vnto him in particular, be excuſed by ſimplicitie, when hee breaketh the Commaundement and Law of God; the proclamation whereof, is declared with a *ſhrill Trumpet*, that the deafe may heare it? For, *The ſound thereof is gone out to the vttermoſt partes of the earth*: the contentes whereof are written in great Characters, that the ſimple ſighted may run and read it: and the knowledge whereof, is as cleare as the light; for, *It giueth Light* and Vnderſtanding to the Simple: and, *It is Milke* to the weake, & Meate to the ſtrong: and therfore Simplicitie can be no excuſe for Sinne. For as the Law and Commaundement of God is giuen to all, without reſpect of perſons; ſo it taketh vengeance againſt all,

Exod.19.16.

Rom.10.18.

Pſal.119. 105.

Heb.5.12.

A similitude that all are vnder the curse of the Law.

all, without respect of excuses. And as the fire will burne the child, if it fall into it, as wel as the aged; & the parents which should haue looked after the Childe, and not the fire is to be blamed; because it keepeth the naturall working and effect wherefore it was ordayned: euen so the Law taketh holde vpon euery one that breaketh it; for both young and old, ignorant & learned, shall be iudged and condemned by it: But the Parentes shall answere for the sinnes of their Children, the Maisters for the sinnes of their Seruantes, the Princes for the sinnes of their People, and the Pastors and Ministers for the sinnes of their Flocke; for they are as the *Lords Watchmen*, to looke ouer their Family, Flocke, and People: If there-

Ezek. 3. 17.

therefore they regarde not to giue warning, nor admoniſh the wicked of their wicked wayes, that they might liue and be ſaued; yet, *The Wicked man ſhall die in his iniquitie; but his blood will I require at thy hand*, ſayth the Lord. *Ezek. 3. 18.*

SECT. 6.

AS touching the *Effect* of eating the forbidden fruite; *Two* thinges therein are to bee conſidered: The *Miſerie* of Man by *Tranſgreſſing*, and the *Iuſtice* of God by *Puniſhing*.

To diſobey Gods Word, is to disinherite our ſelues of Gods loue: But our Parentes did diſobey Gods word, therefore as much

Diſobedience the cauſe of the loſſe of Gods loue.

much as in them lay, they disinherited themselues of Gods loues and to be disinherited of Gods loue, is to be bound ouer to a perpetuall separation from the comfortable presence of God, to remaine howling in Hell with the *Diuell* and his Angels for euermore: This is *The reward of sinne, euen eternall Death*; which our Parentes purchased to them selues, and their posteritie, by eating the forbidden Fruite, had not God in his mercie spared and redeemed them in the loue of his Sonne *Iesus Christ*. For as Sinne is first embraced by the Soule, (which is immortall) & afterward practized by the body, which by sinne is made mortall; yet at the generall resurrection, the body shall be made immortall, to suffer with the

Rom.6.23.

Sinne imbraced by the soule, and practised by the body: both soule & body shall suffer for it.

the ſoule, and that moſt iuſtly: For as it ſinned with the ſoule, ſo alſo muſt it be condemned, and ſuffer with the ſoule: and as the ſoule and body maketh one Man, ſo the condemnation of them both, maketh but one perfect execution of Gods iuſtice againſt them. For as Sinne is ſweete and pleaſaunt vnto Man in his life; ſo the puniſhment of Man for Sinne, ſhall be greiuous in his death: the paines and torments whereof, can no more be declared, then *The ioyes of heauen* can be expreſſed: which *neither Eye hath ſeene, nor Eare hath heard, nor the Heart of man can not conceiue.* I might alſo ſpeake of the puniſhmentes in this life, wherewith God doth puniſh the wicked for their ſinnes: but of this, we may read at large in

1. Cor. 2. 9.

the 28. chapter of *Deutronomie*: to the which I do referre you: wherein as in a perfect Mirror and Glasse, you may behold and see the misetie of Man, euen in this life, for breaking and disobeying the Commaundementes of God.

Gods iustice is most vpright, and necessary.

And touching the *Iustice of God*, in punishing of sinne, it necessarily agreeth both with his Nature, and with his Word. By his Nature he is most holie; and therefore can not but punish iniquitie. By his Word he hath threatned punishment for sinne, and therefore sinners must looke for punishment; because he is most true. For who can charge the Lord, that hee hath spoken, and not performed what he hath spoken at all times, and in all ages? Or whether any

any *Tittle* of the word of God hath fayled and not taken effect, at his appoynted time againſt the workers of iniquitie, as well high as low, rich or poore? *For heauen and earth ſhal paſſe away: but my wordes ſhall not paſſe away*, ſayeth the Lord. Are not all men, aſwell peaſants as Princes, proceeded from the loynes of *Adam*? Hee ſinned; wee as children and members of him, haue alſo ſinned with him: hee repented, and was ſaued by beleeuing the Promiſe: but whoſoeuer, and of what eſtate ſoeuer they be, that doe not *Repent*, and *Beleeue* in Ieſus Chriſt the promiſed Seede, can not be ſaued. So ſincere and pure is the Iuſtice of God, *that there is no *Reſpect of perſons* with him: For he *Drowned* and

Math.5.18.

and 24.35.

All men are ſinners.

Math.3.2.
Iohn.3.18.

* There is no reſpect of perſons with God. Deut.10.17. Rom.2.11. Exod.14.28.

destroyed aswell *Pharaoh* the King, as his meaneſt Subiect that did driue his Chariot. *Coran, Dathan*, and *Abiram*, were ſwallowed vp of the earth, as the meaneſt of their Famulie. It is not the potencie, maieſtie, dignitie, honour, riches, ſtrength, or worldly wiſedome, that can ſtop the ſentence of Gods iuſtice, or ſtay the ſtroke of Gods hand: for he is pure in his iuſtice, and will not bee ouercome with Bribes: for the round World is his, and the riches thereof: And farre dearer is innocent *Lazarus* in the ſight of God, then wicked *Dines*, clothed in Purple, and abounding in wealth: For, *The eye of the Lord is vpon them that feare him, and put their truſt in his mercie.*

Num.16.32.

Luk.16.22. 23.

Pſal.33.18.

Sect.

SECT. 7.

AS touching the *Inquisition* of God after *Adam* and *Eue*; therein *Three* things are to be considered. The *Time* of the *Inquisition*: the *Cause* of the *Inquisition*: and the *Inquisition* it selfe.

God made *Inquirie* after *Adam* and *Eue*, when as they departed from him, and had eaten of the forbidden Fruite; as *Salomon* did after *Shimei*, when he departed from *Ierusalem*, and had broken his Commaundement: for the Lord neuer punisheth, but when man offendeth. For our sinnes haue Voyces & Winges, to cry, and flie vp before the throne of God, for re-

1. king. 2. 36. vnto the end of the chap.

The cry of sinne,

uenge and iudgment, as did the
Gen.18.20. sinnes of *Sodome* and *Gomorrah*.
They are the Herauldes of *Satan*, which proclayme warre against God; and therefore he must come downe in the fiercenesse of his wrath, to destroy his enimies, when they would march vp to heauē against him, to plucke him from his throane, and sit in his seate; to be as Gods, knowing good & euill: forgetting their created estate,
Gen.2.7. that they were but *Dust and Clay*, and therefore how vnable to resist their Creator; who being offended, is able to *Breake*
Psal.2.9. *them in peeces like a Potters vessell* For now the Lord calleth,
The fruite of sinne, is feare and shame. but *Adam* flyeth: the Lord examineth, but *Adam* trembleth: *Satans* wordes were not so sweete, but the Lords voyce

is

is as bitter. The poſſeſsion of the Fruite, diſpoſſeſſed *Adam* of the Garden: The hope of vaine-glorie, hath brought a heape of ſhame: and the *Diuels* diſſembled roabe of Maieſtie, is turned into a Figge leafe of Miſerie. Thus ſinne is no ſoner wrought, but God is wroth: he commeth in iudgement to puniſh, and the ſinner can not flie nor hide him ſelfe from his preſence, *He is a iealous God*; he will haue his word to be obeyed, and the contemners and breakers thereof, ſhall die the death: for as ſinne is begotten by Pride in rebellion, ſo it is puniſhed by Gods iuſtice in confuſion. *Exod. 20. 5.*

And touching the *Cauſe* of the *Inquiſition*: It was *Adams* breaking of the Commaundement of God: the which God gaue

Sinne cauſeth God as a iudge to inquire after man.

gaue vnto him in two reſpects: The one, to *make him to know himſelfe, that he was a Creature,* becauſe he was bound to a Law by his Creator: The other, to *acknowledge the wiſedome and glory of his Creator,* in looking for loue and obedience from his Creature, by performance of the Law; the which obeying, God made to man, the promiſe of life: and in diſobeying, he threatned puniſhment by death. The which courſe of loue & iuſtice, in rewarding and puniſhing, the Lord hath euer kept both with Men and Angels; and will ſo do vnto the end of the world: And *They that haue done good, ſhall enter into eternall life: and they that haue done euill, into eternall death.* The *Old world* had not been drowned: the *Monarchies*

God rewardeth the good, and puniſheth the wicked.

Mat.25.46.

Gen.7.19.20
Dan.2.37. vnto 45.

chies and great Kingdomes of the earth confounded: the *Chosen* people of God (the *Iewes*) reiected: the *Gospel* remooued from the East vnto the West: and *Fire reserued vntill the last day*, to consume this Earth, and these Heauens; but for the sinne of Man. Sinne, it hath a *Iesabels* face, but a *Scorpions* tayle: It is a Monster in the sight of God, begotten by an euill Spirit, and nourished in rebellious Flesh: And therefore God, the onely good and glorious Creator of all thinges, who *Saw all thinges that he had made, and loe, they were exceeding good*; hee in the puritie of his glory, must purge *Paradise* of this odious monster; and in the sincerities of his iustice, detest Man, which hath coupled him selfe with this monster Sinne,

Rom. 11. 19. vnto 23.
Amos. 8. 11. 12.
2. Pet. 3. 7.

Sinne is deceitfull, and monstrous.

Gen. 1. 31.

Sinne, and thereby disfigured and defaced the gracious image of God in him. This was the cause of Gods *Inquisition* after *Adam*: for he could not behold his rebellion and sinne, and suffer them to goe vnpunished.

An Inquisition vpon what cause it is grounded.

And as touching the *Inquisition* it selfe, it declareth by the action of the inquirie, an offence offered to the Inquisitor: for the which, God maketh fresh pursute against Man: And in this *Inquisition*, God vseth no helpe or attendance of any of his Angels, but by him selfe he findeth it out; because hee onely knoweth the thoughtes of men, and is iudge him selfe: But for the execution of his will & pleasure, whether it be for the protection of the good, or destruction

God him selfe alone inquireth after sinne

Psal.50.6.

on of the wicked, there he vseth for the honour and glory of his Maiestie, *His Angels* as his Seruantes & Ministers, to performe the same; and that also by his especiall leaue and commission, and not otherwise: For without this especiall Commission, they neither see nor heare the wordes nor actions of men vpon the earth; but onely attende about the Lordes Throne in Heauen, continually worshipping him, and praysing him, and reioycing onely in him for euer; whose loue and glory, taketh away from them all thought of other inferiour things, or of any persons vpon the earth. And therefore seeing God him selfe is the *Inquisitor* and finder out of sinne, what manner of persons ought we to be in holines, and

Reue.8.2,3.

Without Gods especiall commission, the Angels neither heare the words, nor see the workes of men.

and innocencie of life: for his *Eyes* and *Eares*, doe beholde and heare a farre off. His knowledge is infinite, his power vnresistable, his presence fearefull, his voyce terrible, his sentence death, against all impenitent sinners, euen eternall death, to suffer and continue *In that Lake, which burneth with fire & brimstone for euermore.*

Ier.23.24, 25.

Reue.20.10.

SECT. 8.

AS touching the *Apprehension* of *Adam* and *Eue*, to answere for their fault, *Two* thinges therein are to be considered: The *Power of God*, to apprehend: & the *Weaknesse of Man*, to resist.

If

If ſo God ſhould enquire and know all things that Man doth, and yet not able to apprehende Man for his fault, what care of obedience, or what feare would Man haue of God? Nay, what blaſphemies, what rowtes and rebellion (as I may ſo ſpeake) would he not commit againſt God? For then Man would heape ſinne vpon ſinne, and ſay in his heart; Tuſh, although God doth know my actions, and wicked courſe, and the thoughtes of my heart, yet hee is not able to attach and apprehende mee for it; and therefore I am ſtill at libertie, and ſafe: I weigh not, and reſpect him no more, then *Shemei* did *Dauid*; for his force is weake, and his hand vnable to take hold vpon mee. Thus the wicked would ſay

The ſcornfull and blaſphemous thoughts of the wicked againſt God.

2. Sam. 16. 5. 6.

say within them selues: nay more, they would conclude and affirme, saying: God indeed threatneth much, but hee can performe little. And it is true, if so God were not able to apprehend the offendour for sinne, aswell as to inquire and finde out sinne, the wicked might ruffinelike thus triumph against God. But Almightie GOD, the Lord of Lordes, and King of Kinges, *Which sitteth in Heauen, shall laugh them to scorne, and haue them in derision*: their destruction shall come sodainely, and none shall be able to deliuer them out of his hand. *Adam* hid him selfe, but he was found. *Cain* would haue concealed his brothers blood, but it was knowen. *Achan* priuily conueyed the Garment, the Siluer, and the Gold

Psal. 2. 4.

Gods power to apprehend sinners.
Gen. 4. 9, 10.

Iosh. 7. 21.

Gold into his Tent, but he was discouered by the lot. *The fiue Kinges that fledde before Ioshua,* were espied, and brought out of the Caue. *Ananias* and *Saphira* dissembled, but they were slaine. No sinne so close, no place so secret, but God can finde it out, and apprehende the offendour for his fault: And the Lordes meanes and instrumentes are both many, and verie easie, whereby he can ouerthrow his enimies, to their vtter shame and confusion: for his Finger is stronger then their Loynes; and his meanest Seruantes, able to destroy the greatest Princes: *One Angell can kill a hundred fourescore and fiue thousand Assirians, in a night. One litle Stone,* can strike *Goliah* to the ground. *A Bough* can stay and hang vp *Absalon*

Ioshu.10.16. 17.

Act.5.3.

God can destroy the mighty by small meanes, and diuers wayes.

2.kin.19.35.

1.Sam.17.50

2.Sam.18.9. 10.

Absalon by the Haire, and *small litle Wormes* can eate vp *Herod* to the bones. What shall I speake more of Gods power to apprehend offendours, dayly experience teacheth vs, that sinne escapeth not vnpunished? for, doth not the sword of Gods Iustice, continually cut off Traytors, Theeues, and Murtherers? Doth not the power of Gods Curse, impouerish Drunkards, Gamesters, and Whoremongers? Doth not the plague of his hand send Diseases, Rottennesse, and Burninges into the bones and bowels of Harlots, & licentious Wantons? Is not the *Name of the vngodly* (after their death) quickly forgotten, and their memoriall perisheth with them? Doe not their *riches take them winges*, and speedily flie away, and

Act. 12. 23.

Psal. 37. 35, 36. & 9. 6.

Pro. 23 5.

and loe their place is no where to be found: *This their way*, vttereth their fooliſhneſſe; for the way of peace and godlines, they haue not knowne: *They haue ſpunne the Spiders webbe*: And, *Built their houſe vpon the Sand*. Pſal. 37. 36. Pſal. 49. 13. Iere. 17. 11. Math. 7. 26.

And as touching the *Weakenes* of man to reſiſt Gods power; How can Man, being a creature, be able to reſiſt and withſtande his Creator? and being ouercome of ſinne, and ſubiect vnto death, How is he able to reſiſt the Iudge, who hath both ſeene his ſinne, and apprehended him to bring him vnto iudgement, that he might receaue the reward of ſinne, which is death; from the which, none that liueth, can flie or eſcape? *For what man liueth, & ſhall not ſee death?* or, *ſhall any deliuer his ſoule from* Man not able to reſiſt God. Pſal. 89. 48.

the hand of the Graue? Therefore if we can not reſiſt Gods Sargeant, or Meſſenger to apprehende vs: how much leſſe are we able to reſiſt God, the *Iudge both of quicke and dead?* Againe, let vs further conſider mans ſtrength, and he is but weaknes it ſelfe, reſpecting either the outward partes of his body, or the inward partes of his minde: for in his birth, his feete are not able to beare him: *In his youth* he hath no wiſedome to direct him: in his mans eſtate, and in his greateſt ſtrength, *He is but a Flower*, growing, floriſhing, and withered in a day. His *Luſtes* are vnbridled, his Affections infected, his Actions peruerted, his Body and Soule by *Satan* ouercome and ſubdued. *Poore wretch*, and miſerable man, whoſoeuer

2.Tim.4.1.

1.kin.12.10.

Eſa.40.6. vnto 9.

2.Tim.2.22.

Rom.7.24.

ſoeuer thou art? Is thy ſight and light, that is in thee, ſo darkened? and art thou become ſo blinde, that with the Flie in the night, thou wilt flutter and fall into thine owne deſtruction? Doeſt thou thinke thy ſelfe ſo ſtrong, that thou canſt either wreſtle with, or reſiſt thy Creator, *Whoſe eyes* are like a burning flame, that his enimies dare not behold him? *Whoſe armes* doe draw a Bow of Steele, to ſhoote out ſharpe and deadly Arrowes to pierce the heart of thoſe that hate him: and whoſe *Feete are as Braſſe*, ſtrong to cruſh the whole nations of the earth in peeces, that ſhal ariſe vp againſt him. If thou flyeſt from him, he is *Swifter then the Winde*, to ouertake thee, if thou reſiſt him: as the *Raw fleſh* before the pottes

Gods power and might.

Reue. 6. 18.

Pſal. 45. 5.

Reue. 1. 15.

Pſal. 104. 3.

and 58. 9.

feele the fire of Thornes: ſo will he carry thee away in the whirlewind of his wrath. And then ſhall it be ſayd of thee, *Behold the man, that tooke not God for his ſtrength, but truſted in the multitude of his Riches, and put his confidence in his malice;* and thought to flie and eſcape from the preſence of the Lord: But alas how was he deceiued? his portion is with the Wicked, and his ſinne ſhall neuer be done away.

Pſal. 52. 7.

SECT. 9.

AS touching the *Arraigne-ment*, Two thinges therein are to be conſidered: The *Perſon of the Iuage*: and, the *Priſoners at the Barre*.

The

The *Iudge* is, *The Lord GOD*; whose wisedome, equitie, and order, in proceeding to tryall against the Prisoners, is to be obserued: And first concerning the *Person of the Iudge*. It is, *The Lord God*: not a Lord, which hath his authoritie from an other; but he is the *Lord God* of all thinges: *For of him, and through him, and for him, are all thinges: to him therefore be glory for euer and euer, Amen*: as sayth the Apostle. And as he is the *Lord*, so he gouerneth all thinges, and iudgeth all men. And as he is *God*, so he hath created all thinges, and restored all thinges: For he is that *Eternall word*, by which all thinges were made: that *Eternall light*, by which all thinges are comforted: and that *Eternall life*, by which all thinges are

The dignitie of God.

Rom. 11. 36.

1 Iohn. 1. 1. 4. and 14. 6.

continued: And therefore for to say that he is the *Lord*, and not *God*, that were to take away his wisedome & power in creating: and to say that he were *God*, and not the *Lord*; that were to take away his Maiestie, Iustice, and Dignitie; admitting that he had power to create, but not able to rule, or gouerne that which he had created. And that was the blasphemie and subtiltie of *Satan*, to perswade *Eue*, that although *God* had created them, and all thinges; yet he was not absolute *Lord* ouer them, but that they, whether he would or no, might be partners and partakers of his glorie with him: which to beleeue or thinke, is a most greiuous sinne; yet to attempt it, is the sinne of sinnes, euen *Lucifers* sinne. But *GOD* in

Satans subtiltie to abridge and lessen the dignity of God.

in his iealousie and iustice, with the breath of his nostrils, and *Power of his word*, is able to cast his Enimies downe headlong, and bring them to confusion: for he hath Fire from Heauen to consume them, *Hayleſtones* to braine them, Pestilence to deuoure them, the Sword to kill them, Famine to destroy them, *Beaſtes to teare* them, the Sea to drowne thē, the Earth to swallow them, Hell to receaue them, *Paines* to torment them, Darkenesse to inclose them, and euerlasting Condemnation to retaine them *in that Lake* which burneth with fire & brimstone for euer more. And therfore *Satan* in tempting, & our parents by attempting soueraignetie with *God*, denied him to be the *Lord*, although they confessed him to be

Ioh. 18. 6.

Ioſh. 10, 11.

2. kin. 6. 25.

Luk. 16. 23. 24.

Reuel. 20. 10.

u

To confesse God wholly, not in part.

be *God*. Whereby we are to learne to beware, that we doe not confesse God in part, and denie him in part; which the *Diuel* did: but to hold fast the analogie of our Fayth, and euer with a pure heart to confesse *GOD* to be the *Lord*, and the *Lord God*.

Adam & Eues arraignement.

Gen.2.8. vnto vers.19.

And concerning the order and equitie of God in the Arraignement, he proceedeth first against *Adam*; because he was created before *Eue*, and to him was giuen the possession of the Garden, and the precept & commandement touching the fruite, before *Eue* was formed & made. Then next he calleth *Eue*, beeing bone of *Adams* bone, and flesh of his flesh, inferiour vnto him in order of nature, though first before him in degree of sinne: and yet the order of the arraigne-

ment

ment is iuſt, though *Adam* ſinned after *Eue:* for although *Cain* was not his *Brothers keeper*; yet the *Husband is the Wiues head*, and ought to be her *Inſtructor* in all the commaundementes of God, that ſhe might liue in his feare, & be obedient vnto him: For as no reaſonable man will hurt his owne fleſh; ſo no godly man ought (through his negligence) to ſuffer his owne fleſh to ſinne, but ſtill to haue an eye and care for her preſeruation, as much as in him lyeth. And laſtly, God ſpeaketh vnto the *Serpent*, as being the *Diuels* inſtrument vnto ſinne, and maketh no further expoſtulation with him, becauſe the *Diuel*, who was in the *Serpent*, was a conuict, and condemned creature before, & attainted before Gods iudgement

Gen.4.9.

Epheſ.5.23.

The Husbands care which he ought to haue ouer his wife.

The Diuel was a conuict and reprobate before Adams fall.

ment seate in heauen, and cast downe from thence with the rest of the disobedient Angels; and therefore he commeth to no new arraignement: but the person of the creature being an instrument which the *Diuel* vsed to draw our Parents vnto sinne, is accursed: which sheweth vnto vs, that not onely the perswaders and consenters vnto sinne, but the dumme creatures also, which are meanes and instrumentes made by the wicked, for the inticement vnto sinne, are accursed before the sight of Gods so holy, so iust and righteous is the Lord: and therfore the *Earth, & creatures thereof are accursed*, for Mans sake, when as by the instigation of *Satan*, Man is allured by the pleasures thereof, to loue & imbrace the world more then God:

The Serpent being the instrument of sinne, is punished.

Deut. 28. 17. 18.

God: And so in the iustice of God, the glorious Houses, and stately dwellinges of the mighty vpon the earth, are accursed, and *made desolate*, for the sinnes of the owners and buylders thereof, who haue rayſed vp the Walles by Oppreſsion, tempered the Morter with Blood, adorned them with Vanitie, poſſeſſed them with Pride, and *called them* (and their lands) *by their owne names*, that they might be as Gods, to liue for euer: But behold, as *Adam* was caſt out of *Paradiſe*, ſo are they out of their dwellinges; *They lie like Sheepe in Graue, and Death deuoureth them*, and their name is periſhed from of the earth.

Mich.7.13.

Pſal.49.11.

verſe 14.

Sect.

SECT. 10.

AS touching their anſwers. *Adams* Indictment conſiſting of Two partes: the *Offence committed*; and the *Flying vpon the offence*.

Adams pleading to the indictment.

Hee confeſſeth it, and would anoyde it, by way of extenuatiō, in alleadging the principall cauſe to be the Woman. And as touching his *Flight*, he doth alſo extenuat it by the preſence of God in following him; for he ſayth, he was afrayd, and that in two reſpectes: the one becauſe he *heard Gods fearefull voyce*: the other, becauſe he *Saw himſelfe to be naked*: whereas vpon the committing of the ſinne, he feared neither the preſence of God,

God, nor his owne miſerie to come, for he thought to haue been equall with God. It is the ſubtiltie of *Satan* in drawing men forward to ſinne, to hide the hooke of Miſerie, vnder the bayte of flattering felicitie, their eyes being blinded, not to ſee the one; and their handes and feete too ſwift and forwarde to runne, and reach vnto the other. *Gehazi* got Money and Apparell of *Naaman*: but it infected him with Leproſie. *Adam* eate the Apple; but it poyſoned him euen vnto death, had not *Ieſus Chriſt*, his, and our heauenly Phiſition, purged him from his ſinne, which is the venome, and mother and ſting of death. And *Eue* in her anſwere, followeth her husbands preſident, pleading as he did; confeſsing, and auoy-

Satans ſubtiltie to couer ſinne.

2.king.5.21. 22.

1.Cor.15.5. 6.

Eues lier pleading.

ding

ding the offence alleadged in her indictment, affirming the *Serpent* to be the cause of her offence. Such is the course and practise of *Satan* in his malice towardes man, that when man hath offended, he hardneth and shutteth vp his heart from repentance, making him bold and impudent to excuse his fault, eyther by posting it ouer vnto some other, or dawbing and couering it with vntempered morter, falshood, & vntrueth; thinking thereby to blinde the eyes of God their Iudge: But they are deceiued; for nothing is hidde from his sight; he *Searcheth the heartes and the reynes*, and the night is as cleare as the day before him: He *knoweth mans going foorth, and his comming in*; their wordes and their workes are

Offenders will excuse, but not confesse their fault.

Psal. 7. 9.

and psa. 139. 1. vnto. 18.

are regiſtred before him: yea he is in the cloſets and priuie chambers of men, to heare their counſels, and to ſee their wayes: So that when they ſhall come vnto iudgement before him, the Booke of their offences ſhall be opened and read vnto them; their Conſciences ſhall tremble, their Heartes ſhall melt, & they ſhall not be able to anſwere one ſinne of a thouſand. Therefore in the committing of ſinne, if men would but remember who ſeeth them, it would be a curbe and bridle to bring them backe: or if after the ſinne committed, they would remember who ſhall iudge them, it would be a meanes to make them humble themſelues before the throne of God, & to confeſſe their ſinnes, and craue pardone for the ſame through

In temptations, to thinke vpon God, is the preuenting of ſinne.

through the merites of *Iesus Christ*; who is a Sauiour vnto all them that put their truſt in him. For all coulorable ſhiftes and lyes, and ſubtile equiuocation, highly offendeth God, and maketh the ſinne double, and more haynous in his ſight. It had been better for our Parents *Adam* and *Eue*, plainely to haue confeſſed and acknowledged their diſobedience, then to haue poſted it, and ſhouelled it from one to another; for the *Diuels* ſubtiltie and malice, could not excuſe their ſinne & wickednes: for as he is the roote of ſinne, ſo we are his branches, if we remaine & continue in ſinne; and therefore of our ſelues being *vnfruitfull*, dead, and withered, we are worthy to be cut downe and caſt into the fire of Gods eter-

Equiuocate lying & ſhifting, is moſt abhominable before God.

Math. 2. 10.

eternall and moſt heauie wrath, becauſe we haue rebelled againſt him, & haue not harkened vnto his voyce, to bring foorth fruite worthy of amendement of life.

The Serpent is ſilent, and pleades not at all.

And as touching the *Serpent*, or the *Diuell* in the *Serpent*, he maketh no anſwere at all vnto God; neither had he any coulour to excuſe his fault by any meanes, or to lay it vpon any perſon: for he is the Author of ſinne, & the Father of lyes; and therefore he is conuicted by his ſilence, and ſtandeth mute and dumme, trembling & quaking before the preſence and throne of Almightie God, who is a moſt iuſt Iudge, and fearefull Lord, vnto all thoſe that hate him.

SECT. II.

AS touching their *Iudgement*, it is seuerall and contrary to the course that God obserued in their *Arraignement*: for he first giueth sentence against the *Serpent*; because he was the principall actor to perswade to sinne: Then against *Eue*; because she first consented to sinne: Lastly, against *Adam*; because he agreed to his wiues perswasion to sinne.

In the *Iudgement* of the *Serpent*, are to be considered three thinges: his exceeding Miserie; *Thou art cursed aboue all creatures*: his Malice to Christ; for *Enmitie shal be betweene thee and the Woman, betweene thy seede and*

and her ſeede: his Weakenes to reſiſt Chriſt; *Thou ſhalt bruſe his heele, but he ſhall breake thy head.*

In the firſt, we ſee what is the rewarde of ſinne: a Curſſe. In the ſecond, wee muſt conſider that *Satan* is Enimie to God and vs; and therefore wee muſt be Enimies vnto him: for otherwiſe, we can not be friendes vnto our ſelues, nor vnto God, when we ſhall make peace, and be at league with Gods enimies. In the third, we ſee a comfortable Victorie promiſed, which Chriſt hath gotten for vs, and his mercy in ſaving vs; who if *Satan* could haue preuayled, ſhould neuer haue been reſtored vnto life, but condempned vnto death for euermore. And the Iudgement of *Adam & Eue*, (in

Satan is enimy to God and man.

Adams & Eues iudgment from God is merciſull.

(in the loue of Christ) is most mercifull and gracious; for it is but temporall, not eternall death: And as in the pride of their heartes they forgate God, & committed sinne: so by their paine and miserie in this world, they shall remember God, and it shall be a meanes to keepe them from sinne, that they may haue ioy and peace for euermore in the world to come.

SECT. 12.

AS touching their *Expulsion* out of *Paradise*; in it there are to be considered two things: The *Care* which God had of *Adam*: And, his *Milde reprehension* of him.

His

His *Care:* hee made them Coates, & clothed them. *Satan* dealt with our Parents, as *Hanun* King of the *Ammonits* did with *Dauids* seruantes, who in contempt of *Dauid*, and hatred vnto them, shaued off the halfe of their Beard, and cut off their Garmentes in the middle, euen to their buttocks, and sent them away. So the *Diuel*, in contempt of God, and malice to Man, deuised how to shaue off with the knife of Sinne, from the heartes of our Parentes; not the halfe, but the whole ornament and beautie of grace: and to cut off not onely their Garmentes of Innocencie and Righteousnesse in the middle, but wholly to spoyle and to robbe them thereof, and to leaue them all naked, and ashamed in the sight of God

A similitude of Satans contempt to God, and malice to man. 2. *Sam.* 10. 3. 4.

Adams shame.

and Angels: Which God beholding, and also perceiuing *Adam* to be exceedingly ashamed, by hiding himselfe in the Garden, as bewayling his sinne, in disobeying of his gracious God and Lord; and blaming his follie, so to be beceiued, deluded, & spoyled by *Satan*: God, as a mercifull Father, pittied *Adam*, & in his loue, & promise in his sonne *Iesus Christ*, comforted the inward man by fayth, & hope: and renewed the outward man, by Sanctification, & Preseruation.

Gods pittie.

1. *Sam.* 10. 5. A similitude of mans corruption in earth, and of his glorious resurrection to heauen.

And as the Seruaunts of *Dauid* were appoynted to tarry in *Iericho* vntill their Beardes were growen, and then to come vnto the Kinges Court at *Ierusalem*; so God hath appoynted *Adam*, and all flesh the formes of *Adam*, to dwell vpon the earth, and to

rest

reſt in the Graue, vntill their mortalitie ſhall put on immortalitie, and then to come vnto the heauenly Court of God in his holy and celeſtiall *Ieruſalem*, there to remaine & dwell with him for euer. And alſo, as *Dauid* reuenged himſelfe of *Hanan* for the diſhonour offered vnto his Seruaunts, ſo God hath reuenged himſelfe vpon *Satan* for his malice vnto *Adam*. O the louing kindneſſe, and great mercy of God, thus to regarde and to take pittie vpon man, to comfort and to preſerue him both in body and ſoule: And therefore when wee feele the inwarde grace of Gods ſpirit working ſorrow in our heartes for ſinne, then let vs remember the nakedneſſe of our ſoules, which once were robbed and ſpoyled by *Satan*,

Gods reuenge againſt *Satan*, for his malice to man.

A good thing to remember our miſerie & nakednes.

Satan, that wicked and enuious *Serpent*. And when we put on our Cloathes to couer our bodyes, then let vs alſo remember that they are but as vayles and ſhadowes, to hide away our ſhame, being ſpotted with ſinne; and to ſheild and defende our corrupt & weake bodyes from heate and cold, which are dayly ſubiect to ſickneſſe, and vnto death, by reaſon of our ſinne.

And as concerning the *Milde reprehenſion* of God to *Adam*, although it may ſeeme *ironicall*, and in ſome ſort ſpoken by way of diſgrace, yet it is moſt milde, in reſpect of *Adams* ſinne; who deſerued no fauour, to heare Gods mercifull voyce, ſparing, and not deſtroying him in the fiercenes of his wrath. But God here ſheweth his loue to *Adam*,

Gods loue to Adam.

as

as *Dauid* did vnto *Abſalon*; for he pardoned his diſobedient Sonne, who returned home from *Geſhur* to *Ieruſalem*: but he muſt turne into his *owne Houſe*, and not ſee the King his fathers face, vntill he be called: So God pardoneth *Adam*, and he is returned from the bondage of *Satan*, and admitted into the libertie of the Sonnes of God: but he muſt turne into his owne Houſe, being *Earth and Duſt*, and not ſee the glorious face of God his merciſull Father in *Paradiſe* with theſe eyes, vntill he be called: which ſhall be in the day of the Reſurrection, when God will receiue his children with the kiſſes of his loue.

2. Sã. 14. 21.

verſe 24.

Gen. 3. 19.

But ſome peraduenture will ſay: Hath *Adam* ſinned, and deſerued death, & now doth God par-

An obiection to Gods iuſtice who did not deſtroy Adam for his ſinne.

pardone and pittie him? how can this ſtand in the courſe of Gods iuſtice, when as at the deliuerie of his Commandement, he threatned death vnto *Adam*, ſaying: *In the day that thou eateſt thereof, thou ſhalt die the death?*

The aunſwere to the obiection.

To aunſwere this Obiection; The Iuſtice of God is perfectly ſatisfied according to his word: for as Man ſinned, ſo Man for his ſinne had the ſentence and iudgement of death: but the execution of death for ſinne, was ſpared in *Adam*, and layde vpon *Chriſt*; who was made *an Offering* for ſinne, and appoynted by God him ſelfe, before the foundation of the world, euen for all thē that put their truſt in him: ſo that the iuſtice of God taketh effect in man; but *Chriſt*, perfect God & perfect man, hath ouer-

Eſa.53.10.
Ephe.5.2.

ouercome death, although his humanity for a time, was sealed vpon, and kept in the graue by death, to satisfie the sentence of his Fathers iustice, pronounced against *Adam*, yet by his Deitie he *raised vp* his Humanity from death, and *glorified* it with Immortalitie in heauen; and he wil also glorifie all the faythfull that trust in him, being *ingrafted* into his body, & *Sanctified* by his spirit, whereby they cry *Abba Father*. And notwithstanding that *Adam* was cast out of *Paradise*, (wherby he had a dayly & continual feeling of his miserie, purchased by his sinne) yet God left him not forlorne, but by his gracious prouidence, & louing eye, which he had ouer him, he kept him safe not onely from the rage and furie of cruell beastes, which

1.Cor.15.20
Iob.17.4.5.
Rom.6.5.
Gal.4.6.

Gods prouident care ouer Adam euen in this world.

which became rebellious vnto *Adam*; but also from the crueltie of that *roaring Lion* Satan, which gaped and euer looked for the eternall fall and destruction of *Adam*. And God also blessed his labour, that the Earth thereby should bring foorth fruite & meate vnto him, for the preseruation of this life: and likewise he continued the loue betweene *Adam* and his wife, that neither of thē should take exception one against the other for their eiection and casting out of *Paradise*, but rather make much of, and comfort one another in the time of their pilgrimage and miserie of this world: Which teacheth vs, that man and wife should neuer fall out, or be offended with each other for the losses of the riches and

1. Pet. 5. 8.

The mutuall loue which should be betweene man and wife

and poſſeſsions of this world, when as our Parentes twitted not each other in the teeth whē they loſt the poſſeſsion of that ioyfull *Paradiſe*. O happie man, who hath ſo mercifull a God, that ſinning, yet thou art pardoned: being loſt, art found: reiected, yet receiued: dead, yet lyueth: and liuing, ſhalt be glorified with him, not in the earthly, but in the heauenly *Paradiſe* for euermore. The glory whereof is infinite; for the riches therein, are without meaſure: there is plentie without want, comfort without griefe, light without darkeneſſe, life without death: Gods preſence is as a bright ſhining Temple in the middeſt thereof; before whoſe throne, doe ſtand the holy Angels and Sainctes, whoſe eyes are neuer

The happy tranſlation of man to a heauenly paradiſe

The glory of heauen.

The ioy of Gods preſence with his ſainctes.

neuer satisfied with beholding him, their eares neuer glutted with hearing him, their tongues neuer silent from prayſing him, their handes neuer wearied with lifting vp vnto him, their hearts neuer filled with the ſweetenes of his loue, and their feete neuer tyred with walking in his wayes. There is the *Water of Life*, euer running: the *Tree of life*, euer growing, and the fruite of *Loue and peace*, neuer fading? To which place, and *Paradiſe*, God of his infinite mercy, bring vs, for Chriſt Ieſus ſake, our onely Lord and Sauiour. *Amen.*

Reu. 22. 1. 2.

FINIS.